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That would probably not offend him, could he know it ; the good old Benedictine surely looked at himself as a mere channel, a link in the tradition of knowledge, a pedagogue repeating the teachings of better men amid the confusion of war and the rudeness of German social life in the early decades of the ninth century.

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LE QUATTROCENTO. Essai sur l'histoire littéraire du xv<sup>e</sup> siècle italien. Par PHILIPPE MONNIER. 2 vols. Lausanne : F. Payot et C<sup>ie</sup>, 1901. Pp. 341 and 463. Fr. 15.

THIS work follows in the main the path of investigation auspiciously opened by Burckhardt more than a generation ago in his suggestive *Cultur der Renaissance in Italien*. It claims, like Burckhardt, to be no more than an essay, but amply justifies its appearance by embracing a much more considerable segment of Renaissance life than its prototype, and by a complete and remarkable assimilation of the almost interminable publications in this field which during the last few decades have seen the light, largely through the impulse given by the older work. In thorough keeping with the spirit of an essay, Monnier does not concern himself with communicating new and unpublished material, but with the task of grouping and analyzing the masses of fact accumulated in every department of Renaissance thought and action, in such a way that the reader will seem to hear the age speak in its own voice and idiom. This sort of work requires much more than the virtues of mere scholarship ; to be done well it requires a sympathetic intelligence and artistic skill with which to give verve and ornament to the solid matter of the argument.

The first division of the work is a general characterization of the man and the society of the period. As this has been done so often that it is hopeless to add a new touch to the picture, the author wisely refrains from an extensive treatment, and hurries on to his main theme : the humanistic and the popular influences in the peninsula and their two literatures in Latin and Italian. Here falls the stress of his effort, and here lies the strength of his work. The stiff, formal Latinizing movement of the university doctors is brought into striking contrast with the unchecked vigor and the simple naturalness of the unschooled lower orders of society ; and, although the author preserves a friendly neutrality, the mere juxtaposition suffices to prick the immensely inflated reputations of the pedants and schoolmasters,

who, because they had a little Latin and less Greek, called themselves poets and the peers of Homer and Virgil. Nowhere in history has a great renown so little to show for itself as in the case of the Italian humanists, who once more illustrate the truth that literature has nothing in common with the university ideal of the savant. Monnier probes through the crust of pedantry that settled with the humanists upon Italian life to the living sources of national vigor, and in such admirable chapters as "L'esprit populaire dans le Latin" and the poetic, religious, and artistic sentiment of the people (Vol. II) makes it plain whence came those rare and varied products of the Renaissance which have become permanent contributions to the human spirit. Still it would be misleading to suppose that these results are presented in the spirit of a polemical self-consciousness. The author preserves a scholarly attitude throughout, presents his material in its proper order, together with his criticism upon it, and leaves you the freedom to take it or leave it with a manner which is the essence of urbanity.

The work closes with the most complete bibliography of the quattrocentist authors which has ever been published.

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DIE MOSAIKKARTE VON MADABA UND IHR VERHÄLTNIS ZU DEN ÄLTESTEN KARTEN UND BESCHREIBUNGEN DES HEILIGEN LANDES. VON ADOLF SCHULTEN. Mit drei Kartenbildern und einer Figurentafel. (= "Abhandlungen der Königl. Gesellschaft der Wissenschaften zu Göttingen," Philologisch-historische Klasse, N. F., Bd. IV, No. 2.) Berlin: Weidmann, 1900. Pp. 121. M. 10.

AS THE oldest map in existence the mosaic map of Palestine and adjoining districts discovered by Pater Kleophas at Madeba, east of the Dead Sea, in 1896, is an object of very great interest; and this is enhanced by the associations and geographical problems of the land it represents. A small library of books and articles is gathering about the mosaic, and among these the present work of Schulten is the most considerable. The facsimile reproduction published in Paris in 1897, with notes by Germer-Durand, is the basis of Schulten's work. He dates it, probably with good reason, much later than did its discoverers, putting it in the time of Justinian. A comparison of it with the *Onomasticon* of Eusebius proves its dependence upon that work, while